



THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XVIII. .

ESTERO, FLA., JANUARY 3, 1905

NUMBER 30.

C O N T E N T S

THE TWO SYSTEMS OF HUMAN INCENTIVE, KORESH

STUDIES AND REVIEWS.—The Regeneration of Humanity.—Perfection of Human Life and Character.—The Office of Woman in the New Order, LUCIE PAGE BORDEN

The Recent Financial Crisis, RABON ADONOSEPERI

Simple Lessons in Koreshanity—No. 6, DR. C. A. GRAVES

EDITORIAL PAGES.—Janus Opens the Year's Panorama of Events.—The Present Period of Deception and Fraud.—Great Drug Fraud Unearthed at Chicago.—Short Paragraphs, THE EDITOR

COURT OF INQUIRY.—How Can the First be Last?—The Limitation of the Universe, Extracts From Letters.—The Weekly News-Digest, THE EDITOR

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

Established by Koresh in 1889. Published under the auspices of the Koreshan Unity, Victoria Gratia, Pre-Eminent.

PROF. U. G. MORROW, Editor.

Make Money Orders payable at Fort Myers, Fla., to The Guiding Star Publishing House, but address letters containing same to Estero, Fla.

The First Department of THE FLAMING SWORD is conducted by KORESH, not by the Editor; and all communications concerning this department should be addressed, KORESH, FLAMING SWORD, Estero, Fla.

Everything pertaining to the Editorial Department—questions, discussions, and criticisms, and all articles or communications for publication in any of the several Departments, except the first, should be sent to EDITOR, THE FLAMING SWORD, Estero, Fla.

The number on the printed address tab indicates time of expiration of subscription. THE FLAMING SWORD is discontinued to an address unless renewal is sent immediately. Subscribers should send in renewals promptly so as not to miss numbers.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all important letters.

Remittances from Foreign Countries must be by International or Foreign Money Order—not by Domestic Orders or Exchange.

When you change your address advise this office, giving old as well as new address.

Published Every Tuesday by The Guiding Star Publishing House, Evelyn Bubbett, Manager, Estero, Lee Co., Florida.

Terms, \$1.00 per Year in Advance.

Foreign Subscriptions, \$1.50 per year.

BRIEF DIRECTORY

—of—
The KORESHAN UNITY,
Estero, Lee Co., Fla.

The Ecclesia or Church, the Society Arch-Triumphant, the Collegiate System, the Secular Corporation.

Founder and Prime Counsellor,
KORESH.

Pre-Eminent of the Koreshan Unity,
Head over all Orders of the System,
VICTORIA GRATIA.

President Society Arch-Triumphant,
Berthaldine, Matrona.

Secretary of the Koreshan Unity and of
the Society Arch-Triumphant,
Virginia H. Andrews.

Corresponding Sec'y, the University,
Prof. U. G. Morrow.

Manager Printing Department,
James H. Bubbett.

Business Agent of Koreshan Unity,
George W. Hunt.

Estero, Lee County, Fla., is Headquarters of the Koreshan Unity, and is therefore the post office address of the Founder of the System, the Pre-Eminent, and Officers of the Unity whose names appear in the above Directory.

The Flaming Sword's Campaign of 1905.

THE NEW YEAR may bring to us and to our friends manifold opportunities to spread the great truths of Koreshanity. It is our purpose to extend the field of THE FLAMING SWORD's influence during the coming year to wider bounds than ever before. There is no reason why nearly twenty years of publication of the Koreshan literature should not now begin to yield gratifying and even surprising results. By results we mean mental, moral, and financial support of the System and its work—support derived from a whole-souled and self-sacrificing following.

An outline of the plan of campaign for 1905 involves systematic and persistent work. By inaugurating methods of doing things we may accomplish a great deal. We make our propositions mainly for the reason that the millions of people of this and other nations of the world, are more in need of the message of Koreshanity than we are for the few dollars each one may spend in the investigation of it. We are not selling the Truth—an act which involves the loss of moral integrity; we are merely selling the materials on which it is printed. We are in the publishing field with the odds against us—being forced to compete with the attractions of various forms of fallacy.

Popular publishers are persistent in reaching out; in discovering and employing means of making the public familiar with the names of their books and magazines. Though some of them have over a million circulation, they are still searching for more readers. They are pushing their work with admirable persistency—but they are after the dollar; the elements of truth do not honor them; neither are they honored with the avenues of scientific

revelation. They care little for genuine truth; and they care little for the people.

Our work has not yet attained any great dimensions, so far as public display is concerned. The Koreshan Army is small; but we should manifest the greater force in proportion to numbers. Confidence in the truth in strength equal to popular confidence in the dollar, will bring larger rewards. We desire to increase this confidence, that the elements of truth may find lodgment in the hearts of thousands during the present year.

Have You Found all the Truth-Seekers in Your Vicinity?

It may appear so, but we fancy there must be many others. They need only to be approached in the right way and at the right time. Perhaps you pass them on the street every day, without knowing the desire of their hearts. It is our purpose to institute methods and means of more easily finding those who desire to investigate the advanced thought of Koreshan Universology. It means a systematic work of disseminating information concerning THE FLAMING SWORD, and the opening of avenues of obtaining subscriptions. We need to push this work into every nook and corner of this nation and the world. It is going to require a lot of effort, some ingenuity, diplomacy, and patience; but it is a work in which our friends may render valuable assistance. We will give you full instructions, with the belief that that which is worth doing, is worth doing well. We are going to sow attractive circulars broadcast; and we will offer special inducements not only to new subscribers, but also to those who may have opportunity to solicit subscriptions from their friends and neighbors.

The removal of our work from Chicago cost us a great deal more than the mere expense of transportation. There was a break in the publication of THE FLAMING SWORD for several months; and some time has been required to recover from the

effects of the forced inactivity in the publishing department. We are now ready to begin the work of rapid expansion in the development of new fields of effort.

What Assistance Can You Render During the Coming Year?

Before undertaking this work we desire to reconnoiter the territory. To this end we desire to hear at once from all those who are willing to assist in any way, however little, in the following one of certain plans whereby our work may receive valuable help from our friends in their respective vicinities. What we desire to know now is:—How many are willing to do all they can to enlarge our list of subscribers to THE FLAMING SWORD? We are not looking for agents who desire to make money; we are soliciting the assistance of Koreshan friends who are desirous of seeing the Koreshan cause prosper and finally triumph over every form of fallacy.

Look over the field of your vicinity. See if you may reasonably expect to reach a number of people during the coming year. We will give you instructions, that you may follow fairly correct methods so approaching people on the subject of Koreshanity. It is a matter of the exercise of a little tact, discretion, and diplomacy. In work of this kind, politeness is better than argument; it is better for the most part, to let the literature do the talking.

After you think about the latter a little, let us know how many subscribers you think you can obtain between now and July 1st. A few subscriptions in a single locality may not seem to be much; but think of what an impulse it would give to this work if every friend of the System should send in only a few subscriptions the next few months! Can we not multiply the present number of our subscribers by ten, by the middle of the year 1905? We believe we can do it, if all our friends will join us in the faith with the necessary works. Kindly write us as soon as possible if you can enter the campaign proposed. Address, EVELYN BUBBETT, Manager, The Guiding Star Publishing House, Estero, Lee County, Florida.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xviii. No. 30.

ESTERO, FLA., JANUARY 3, 1905. A. K. 65.

Whole No. 587

The Two Systems of Human Incentive.

The Progress and Culmination of Competism, the Motive of Which is Self-Love; the Beginning of Communism, Involving the Law of Divine Love.

KORESH.

THERE ARE TWO great systems of human incentive to action, antagonistic in their character, and originating in two distinct and diverse sources of momentum. The one most pronounced as the common inducement to the commercial and social activities of the world is predicated upon the basis of the competitive impulse; it has its origin in self-love, and augments its force of opposition to every competing influence proportionately to its aggressive encroachments upon the rights of others and its entrance into the fields of antagonistic interests, and into the domains of equally aggressive competition.

All modern governments are instituted upon the basis of a consciousness of the conflicting tendencies of human interests, and constitute the means for the regulation of the claims of contesting enterprises, and protection of the rights of one against another, or the rights of combinations against other combinations. Any government founded for the purpose of defining, regulating, and circumscribing the limits of individual or corporate rights; any government established upon the basis and for the purpose of encouraging competitive commerce and industry, must necessarily conduct its constitutional and legal prerogatives upon the rational grounds of its predicated premise. In the late message of the President to the American Congress, there is incorporated a sensational stunner for the millionaires who control the legislative functions of our upper House. It is that part of the message which upholds the right of unionism to organize and to maintain the so called closed shop of the unions.

Every man capable of thinking and who is in the

normal exercise of his rational faculties, has long since settled himself into the conviction that the legitimate determination of competition is toward *conspiracy*; and that the principle of self-love sets no bounds to the extremity of its impulses. If there is any doubt regarding the truthfulness of this proposition look to the Orient, where the possibilities of commercial purpose and conflicting commercial interests have awakened a ferocity of antagonism restrained only by the obligations to international agreements. One of the nations to this bloody contest for commercial supremacy, claims to be treading in the footsteps of Him of whom the angels heralded the glad tidings of peace, saying, "Peace on earth, good will toward men." The other nation in this terrible and gory conflict, equally generous and humane to its antagonist, the Christian world denominates pagan. A modern Christianity under the impetus of the purposes and ends of a commercialism, legitimate so far as competition may define legitimate aggression, is exemplifying the prerogatives bestowed by an international Christian league, in its circumspect allegiance to the codes of legitimate rights to destroy its commercial competitor in the arena of human incentive, as moved by the competitive and commercial spirit of the age.

Industrial and commercial conspiracy go hand in hand. They both have the right to conspire, according to the very basis and ground-work of the competitive spirit; and it would be impossible for the President to support the rights of commercial combinations and deny the rights of industrial combinations. The President knows there are certain functions of government,

and he probably knows pretty well the extent of their restraining limitations. He reasons necessarily from the competitive premise, because he knows no other; and his election was secured upon the basis of his knowledge of competitive laws. According to the principles of competitism, originating in self-love and begotten in hell through the machinations of the devil, however unconsciously to the President, there must be awarded the rights to the unionist that are guaranteed to his competing antagonist in the field of industry. What is good law for the one is also good law for the other. The President may imagine that the laws of governmental restraint may regulate the extent of the combat which must finally determine the climax of the contest between capital and labor.

The other great phase of human incentive was initiated when the Lord instituted his system of communism in the beginning of the Christian dispensation. The character of his mission was exemplified in his Disciples when, under the influence of the Holy Spirit—of which the President and his party are totally ignorant—they went and sold their possessions and brought the price of the things which they sold and laid them at the Apostles' feet, and had all things common. This is undeniably the influence actuated when the Spirit from the Eternal throne exerted its power upon the people worthy of its reception. The primitive church was a communistic aggregation of people, and their non-competitive relationship made it possible to fulfil that law of love in which it was commanded, "Thou shalt love thy neighbor as thyself." In the competitive world and under the competitive system, it would be utterly impossible to practice such an obligation. The "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace," in whom the name of the Lord was recorded for the glory of the world, constituting as he did, the great Head of the united family of the Sons of God, could under no circumstances promote a system other than the one of common brotherhood, and consequently of common interest. Hence the church in its inauguration, was one in which all property was held in common. This fact cannot be too emphatically enunciated, nor its principles too urgently impressed upon the age.

The attitude of the Koreshan Unity toward the existing institutions is that of the maintenance of law and order; that such law and order be made to conform to the Constitutional provisions instituted by majorities, and that laws should be enforced; and that majorities, have the right to change the laws and even revolutionize constitutions. That there is coming a time, and that in the near future, when God himself will establish a government upon the basis of the germ of life planted in the race nineteen hundred years ago and reign in righteousness, there can be no reasonable ques-

tion. The "Christian" world has been one of antagonisms and conflicts during the progress of the dispensation; but this fact does not militate against God's eternal truth that the church militant will arise from the degradations of its declension, into the peaceful sunbeams of its triumphant glory. The God-germs were planted nineteen hundred years ago through the benign influence of the quickening Spirit, and the seeds of Deity found lodgment in the soil of the regenerating church; and the product of that planting will constitute the offspring of God the Father-Mother. They will mature here in the world as the Sons of the resurrection, the Sons of the Lord Jesus, whose life was planted for the ultimate purpose of their final mergence into the glorious fruition of the Sons of God and of immortality.

The militant spirit of truth in its conflict with error, has degenerated into the militant spirit of competitism; and every phase of commercialism is in conflict with every other phase, and every phase of industry is in conflict with every other phase of industry. The competitive system lies at the foundation of the constant augmentation of military and naval power; and when it is argued that great navies are essential to the maintenance of peace throughout the world, the argument is upon the basis that the only assurance of peace is the fear of the destructive efficacy of the engines of war. It is absolutely wrong in principle, and the true peace of the world will not mature under these delusive hopes and claims; but rather, when the spirit and power of the Prince of Peace shall have matured the processes of that final revolution in human methods, that the diffusion of his personal life in the church and race prescribed when he was appropriated by his Disciples through the operation of the Holy Spirit.

The world will never know peace through the augmentation of the enginery of war and destruction. It is the lack of confidence in human pretensions and professions that urge the nations on to grind down the people for the purpose of maintaining great non-producing armies and navies; and the very fact that great Christian nations are pitted against one another and maintaining armed forces for the protection of commercial interests on competitive lines, shows conclusively that the nations are not Christian in fact, but only in name. The powers and enginery of war and destruction are working out the fulfilment of prophetic declaration for the operations of that time when the old heavens and the old earth shall pass away—meaning, of course, the old church and the old state; and when there shall be new heavens and a new earth, a new church and state wherein shall obtain the principles of righteousness and peace—that peace founded in the triumph of love and the annihilation of fear, because the righteousness of God will have obtained in the fruition of the Tree of Life.

New Century Studies and Reviews

Lucie Page Borden

THE REGENERATION OF HUMANITY.

Perfection of the Character and Life of Humanity Can Obtain Only Through the Redemption of the Body.

THERE HAS BEEN an entire change operating in the Calvinistic bodies. There has been an introduction of new force by which these bodies are permeated. The regeneration of humanity was said to have been compassed by the sacrificial death of the Savior. But the present generation has led the way in nullifying this conclusion by stating very clearly that there is still need of salvation from "sin, sickness, and death," whether these calamities proceed merely from mortal mind or are realities.

The redemption of the body is not an accomplished fact. It is only a subject of conjecture in the churches, where words relative to it are still read from Sunday to Sunday. It must be conceded that man is not redeemed until he has striven for righteousness, and by that striving has reached the goal of his destiny. The redemption of the body is an absolute necessity. If one could forever lull oneself to sleep in the reiterations of "christian science,"—"there is no sin, sickness, nor death," it would then be unnecessary. But, despite the reiterated compliments to the universal efficacy of these words, there is no evidence that they prevent the coming of physical dissolution. Before the enamored devotee of "christian science" has awakened from his hypnotic sleep, the grave yawns before his eyes.

The regeneration of the race must proceed by the means appointed. There is a definite law which regulates and governs every procedure of Nature. It is an impossibility to evade the laws of God. They are final and absolute in their office. The law by which the dew falls and the clouds precipitate their moisture, is not more unerring in its operations than the law by which mortal man becomes a new being. The redemption of the body does not depend upon the offices of a "christian science" priesthood. It has been put into the hands of the Messenger appointed to deliver the precepts of Almighty God. In telling men and women of this generation how to escape from the weakness of the flesh, he has not brought any credentials but those of his own doctrines. He does not perform miracles for the sake of enthusing them with a temporary relief. He puts the science of immortal life into practical shape by proposing a definite mode of life. These precepts are supported by arguments. They appeal to the common sense of a great many persons.

The doctrines put forth in the IMMORTAL MANHOOD show the way to overcome death in the body. They do not point to the grave. By rising out of the conditions that enslave them, the men and women who are ripe for the reception of the words of life, may join in the songs

of joy which proceed from the chorus of angelic beings who surround the throne. The redemption of the body is prefigured in the writings of Paul: "Who shall change our vile bodies into the likeness of his own glorified body." Can anyone believe that this change has already taken place? Are the "christian scientists" in possession of the body of Christ? No, they are striving to be made whole in a different manner from that which was appointed in the scheme of universal salvation.

To be well is to be saved, and to be saved is to have an immortal body fashioned after the likeness of His glorified body. Jesus was the forerunner and type of the Immortal Genus. He dissolved in the presence of his Disciples. Did he see corruption? Did he waste and decay in the tomb? By no means. He rose from the grave the third day, because he knew how to conquer the worst enemy. When he brought his own person into the presence of his Disciples after the resurrection, they thought it was a spirit. But he assured them that he was not a spirit, thereby showing conclusively that there is more than one form of universal substance.

There is a new teaching which shows how to overcome death by putting the science of religion or a scientific religion, into the hands of the common people. The regeneration of the race did depend on Jesus Christ. He put himself into the minds of his Disciples. He was the good Seed planted in their hearts. They are to be completely redeemed by the shedding of a new baptismal energy upon the race. It will not redeem men and women spiritually. Jesus did that. The redemption of the body is to be accomplished by obeying the words of life, by setting the affections on things above—that is, on the Personality who is appointed to be the baptizer of humanity—and by living in the exercise of chastity.

The Office of Woman in the New Order.

THE RELATION OF MARY to the Jewish people was a peculiar one. Her own relation to the work of the Savior brought her into view as the first woman to believe in his divinity. She became imbued with the thought of his own superiority before he was born. It must have been a marvelous thing to come into the presence of the angel and receive such a salutation from his lips. When the angel Gabriel saluted Mary she was conscious of the fulfilment of her own hopes, in so far as she had looked forward to the birth of the Messiah, for the purpose of rejoicing in his kingdom and glory. It became the portion of Mary to wipe away her own tears, because the Jewish Rabbis were indignant that the carpenter's son should usurp their own authority in the minds of the common people.

There was an element of discontent in Jerusalem. It was fostered by the priests. The social differences which resulted in the crucifixion of the Savior, had their ground in the arbitrary methods of the Romans. They made the Jews pay tribute—more than that, they put them under their own yoke, so it became impossible for the priests to receive homage without giving themselves

into the hands of conspirators who were anxious to provoke a crisis.

In the midst of those confused times, there came a Man who professed no allegiance to either party. Jesus did not come to relieve the Jews. He came to produce a disturbance. In his mother's heart, there may have been some disappointment at the course the Master pursued. She had hidden the words of the angel in her breast, and as she pondered the truth of her son's mission was laid bare. And yet, in the innermost recesses of her soul, the Virgin Mary longed to be the means of delivering her people from their subjection to the Roman power. What was consummated in Jerusalem in the time of Christ became the wonder of the whole world. The deliverance of the Jewish people was a small thing in comparison with the world-wide enthusiasm awakened by the crucified captive of the Roman soldiery.

There has been much said in regard to the conspicuous position occupied by the Virgin Mary in the Romish church. She has been exalted because there has been a need of some one to fulfil the desires of the heart in regard to Deity. There has been need to put forward some one who combines the functions of maternity with those of Deific exaltation. Why? Because the human race has an instinctive yearning toward an object of worship very dissimilar to the orthodox idea of God. There are those who disdain the thought of woman in any such position. To see her as coequal with Deity seems to them almost blasphemous. At the same time, it is inherent in human nature to find refuge in maternal tenderness. Was it not the Creator who implanted this desire, and is it not an almost certain token of the divine character itself?

The Virgin Mary became the object of veneration to the Catholic church, and it has no stronger hold upon the affection of its communicants than in providing the woman to share in the love accorded to the Son. The externalization of the interior feminine in the Lord becomes a necessity at certain periods in the progression of His own life. He came into Mary's bosom as the heir to the Throne. He became obedient to a woman who bore him in her arms. Is it not perfectly reasonable to believe that in the progress of His career, the woman will be put into the Throne? The Throne of God and the glory of God are his intellectual power. Will it be believed that the religious world can afford to deny the possibility of an event foreshadowed in the Scriptures—an event which will forever demonstrate that the same Deity who was born in Bethlehem is able to regenerate himself from the race and appear in the personalities begotten by Himself? The Virgin Mary brought Christ into the world. The function of materializing the Sons of God, belongs to the Woman chosen and ordained for this office by centuries of reëmbodiment. What is there in the Bible to confirm this view? The Lord's begetting power was put forth to reproduce himself. He was absorbed by the church,—the woman. When the church is redeemed the Woman, the Bride of the Lord, becomes perfected. He projected himself into

the church that he might release woman from her thralldom. The perfected church, visible in the spiritual sense, will become naturally visible in the person of its representative Woman through whom the Lord's offspring come into external manifestation,—not as Jesus came, but by another process, one which finds its antithet in the materializations of modern spiritualism.

 Department of Astro-Biology
 Rabon Adonoseperi

THE RECENT FINANCIAL CRISIS.

Astrological Reading of the Situation in the New York Stock Exchange; Coming Upheavals in Financial Circles.

ON THURSDAY, December 8, there took place on the New York Stock Exchange, one of those fierce conflicts between the "bull" and "bear" interests, which perhaps serves more than anything else to expose the inlatent rottenness of our commercial system, which arouses the passions and avarice of the human core of that fruit which is the offspring of the love of money, whose daily avocation it is to pull the wires that control the financial sources of supply and demand; and which on such occasions is always roused to the highest degree of passionate heat, when all outward semblance of decorum and order is cast aside, and man stripped for the nonce, of his outer garb of civilized respectability, openly declares himself the brute beast he really is at heart.

These financial crises, like the passions of men which give them birth, are safety-valves through which the conflicting forces that rage within, are enabled to find an outlet; but which, when the storm has subsided, leave the organism depleted in strength, exhausted, and incapable for a time of exercising its functions. These crises paralyze trade, impoverish the social organism, and spread distress and poverty where abundance should reign. Misdirected forces, breeding energies which are destructive to the organism from which they emanate, are the cause of these upheavals; and it requires but a limited knowledge of financial polemics to perceive that suicide is the inevitable destiny toward which the lust for gold and the power it bestows, is driving the commercial world.

The accompanying chart shows the configuration of the heavens at the time during which the bestial struggle was keenest; and an analysis brings out some interesting features which have a direct bearing on the subject. These financial upheavals, as is well known to the business world, repeat themselves with regularity and at intervals which can be approximately calculated by any inside operator who possesses the faculty of feeling the pulse of the market, which undergoes relapses and recoveries from ailments which in every way correspond to the diseases of mortal humanity; and there would be nothing specially remarkable in this

latest outburst were it not for the fact that its cause was due, not so much to what may be termed natural or involuntary action brought about through stricture or congestion, but to the deliberate and precalculated action of a single individual, who engineered the panic ostensibly not for the purpose of transferring a balance of profit to his own pocket, but in defense of a principle which we presume he would denominate honest finance. Mr. Lawson appeared in this embroglio as the champion of the people, known on the Exchange as the "lambs;" his was a call to arms to the democracy of finance, and in their name he publicly threw down the gage of defiance to Messrs. Rogers and Rockefeller who, as the alleged exploiters of the people, may be termed the "wolves," and which the latter were not slow to take up.

It is not essential to our purpose to inquire too closely into the motives which have actuated Mr. Law-

son in taking up this bellicose attitude toward the acknowledged lords of the financial world and the gigantic corporations which they control. Neither is it necessary to weigh up the proportion of revenge and in love of justice which called forth his effusive utterances in "Frenzied Finance;" nor to attempt to estimate in any way, his true value as a champion of honest dealing. Suffice it to take note that a principle was involved in the recent battle; and that actuated thereby, the people dealt a deliberate blow at the money lords, whose despotism and tyranny they are beginning to realize. Yet this was no revolt of the common people at large against the plutocrats, but merely the small fry or "lambs" of the financial world against their leaders. The struggle was thus an interior one, confined within the limits of monied circles, which constitute the heart of the world of commerce; it was the temple of mammon divided against itself. Here no blow was struck at the power of gold, the foundation of the present

financial system; for Mr. Lawson's professed aim is not to overthrow finance, so much as it is to destroy the power of those who at present control it—he apparently being oblivious of the fact that honest administrators are not likely to be found among those who uphold a system which rests on the basis of a lie.

The word finance is derived from the Latin *finis*, the end, limit, boundary; and gold, spiritual and natural, form respectively the central and circumferential bounds of the universe. Saturn is therefore the planet of true finance; and the end of the reign of the power of material gold must be signalized by the destruction of money power in commerce and the establishment of mental and spiritual gold, or the regenerate heart of man, as the standard of equitable commerce. Saturn, the coördinate of the Sun, is either lead or "golden feathers" to the mind of man; while in commerce he is labor, or the counter-foil possessing in itself no intrinsic value, yet insuring justice and freedom to laborer. Or, on the other hand, he is material gold, to which the controllers of commerce or the dark sun, have given a fictitious value; and its power to enslave labor and obstruct the free course of commercial activities.

In this way Saturn comes to be paper, which represents either the product of the labor of man, which in itself is the only true standard of commerce—being thus circumferential, formative, and unifying, and generating justice and welfare to the people; or gold, of itself possessing no intrinsic value, or paper its equivalent; and as the instrument of oppression in the hands of the few who control commercial activity, it is central and obstructive to commercial unity and continuance. The transmutation of lead into gold must be coincidental with the destruction of the old commercial system and the establishment of the new, which involves the same principles, through the operation of which the Elixir of Life may be extracted and imbibed. Continent and incontinent commerce of goods, as of the life principle, must necessarily depend on the correlation of the forces over which Saturn presides.

The heart of incontinent commerce finds its focalization in the New York Exchange; and it is here that its pulsations may be felt. The opposing and irreconcilable forces that are always operative here are paper and gold; the former representing the "bear," and the latter the "bull" interest; and in the warfare between these two spurious factors, energies are set up which hamper production, which is itself the only vivifier to this self-destructive commercial organism, and no principle is involved beyond that of unenlightened, individual self-interest, which has in the past caused a considerable shifting in position from top to bottom of the financial ladder of the personal interests involved. Of recent years, owing to the formation of trusts, the tendency has been to consolidate and fix firmly on an unassailable pedestal the upper and ruling power in the house of finance, which has thus been endowed with an immovable roof.

The recent revolt of the Saturnine, "bear" or paper

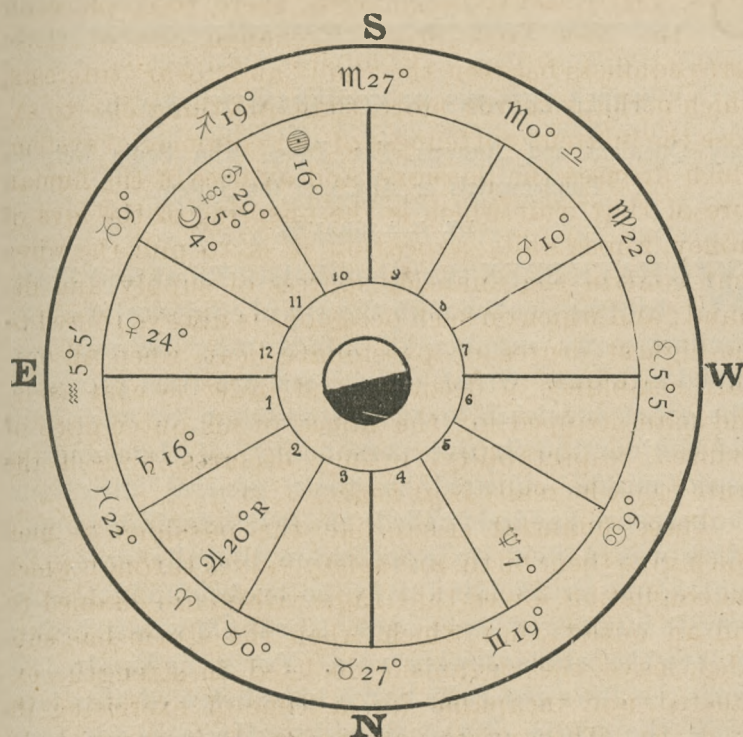


Chart of the Heavens, December 8, 1904.

son in taking up this bellicose attitude toward the acknowledged lords of the financial world and the gigantic corporations which they control. Neither is it necessary to weigh up the proportion of revenge and in love of justice which called forth his effusive utterances in "Frenzied Finance;" nor to attempt to estimate in any way, his true value as a champion of honest dealing. Suffice it to take note that a principle was involved in the recent battle; and that actuated thereby, the people dealt a deliberate blow at the money lords, whose despotism and tyranny they are beginning to realize. Yet this was no revolt of the common people at large against the plutocrats, but merely the small fry or "lambs" of the financial world against their leaders. The struggle was thus an interior one, confined within the limits of monied circles, which constitute the heart of the world of commerce; it was the temple of mammon divided against itself. Here no blow was struck at the power of gold, the foundation of the present

interest has been due to the recognition of this fact; and hence this planned onslaught of the floor on the roof of this temple of Jove, whose foundations are supported by the ever-toiling hands of the unrequited workers—a revolt that has been called into being, not so much by the desire to cause a reflow of the gold toward circumferences, but avowedly with the intention of dislodging from power individuals who control the source of supply; and in this respect it differs vastly from the ordinary crises that are merely the outcome of a squeeze in the supply of gold.

The chart shows Aquarius rising, and Saturn on the ascendant in exact sextile to the Sun in Sagittary, symbolizing prophetically the approaching descent of the spiritual gold, the establishment of the true commercial standard and freedom for man through the application of scientific principles in the commerce of human relations controlled by regenerate man. It will be observed that there is no apparent connection here between the solar and the lunar spheres; and it is in relation that the latter bears to the planets connected with it, that the nature of the financial crisis is shown up in such bold relief. In the mundane Aquarius or eleventh house, are grouped the Moon, Mercury, and Uranus, which latter is applying to the opposition of Neptune. The Moon has just separated from the conjunction of Uranus, and is about to unite with Mercury; and it is to be noted that this is her final conjunction with Uranus in Sagittary. The Moon and Mercury are in Capricorn, the celestial roof; Neptune in Cancer, the floor; while Uranus lacks but a few minutes of his entrance into Capricorn.

This approaching opposition of Uranus and Neptune is certain to bring out some of the most striking features in the work of Uranus, a shadow of which is thrown by the recent crisis. Moon and Mercury conjoined in Capricorn, the latter lord of the fifth house, show intense mental activity, excitement, and anxiety in speculative circles, and especially on the part of the heads and controllers of commerce; disaster, upheavals, and turbulence being promised by the proximity of Uranus; while Neptune on the sixth, the house of commerce, and from Cancer, the people, show the fierce opposition of the multitude against the established central and governing power. Mars, lord of the M. C., and disposer of Jupiter in the house of finance, and rendered vicious through his tenure of Libra, is the iron hand of justice and judgment; and his square to Moon, Mercury, and Neptune, from the house of death, is execution, threatening disruption, and dissolution to the entire fabric of fictitious monetary values.

There is so marked a contrast here between the serenity of the spiritual spheres and the awful chaos that prevails in the terrestrial domains, as to afford a fitting example of the heavenly and hellish forces that are approaching each other, and whose conjunction must precipitate the climax or final crisis that, like a sword of Damocles, hangs over the thoughtless heads of humanity. The immediate effect of this recent crisis may be evanescent; it is only one of the many that

fortune holds in store, but it is rendered remarkable from the fact that it signalizes a revolt in the heart of the commercial world. Events proceed from within outwards; and there can be no manner of doubt that the uprising of the many against the few who exercise control in a central domain, will from henceforward proceed in ever widening circles till it reaches the limits of circumferential activities; and moreover, it may be regarded as the inauguration of the work of Uranus and Neptune from roof to floor, when circumferentially and through hate, the people or the "lambs," will rise against their oppressors, the wolves; while centrally and through the attractive power of love, the "little flock" will draw nearer and nearer to the Shepherd, who beckons his Lambs into the fold.

General Contributions

SIMPLE LESSONS IN KORESHANITY.—NO. 6.

Easy Questions and Answers For Those Who Begin With the Fundamentals or ABC's of the System.

DR. C. A. GRAVES.

WE HAVE SEEN that the minds of Elijah and Elisha became one through the law of conjunctive unity. Similarly, any number of minds may become conjoined into one. Great characters are thus produced. The great musician, orator, statesman, or warrior, is the conjunction in one personality, of thousands of lesser minds, cultured in their general directions. Shakespeare has been called "the myriad-minded man," which was a fact, an appellation literally true. *Per contra*, one great mind may be broken up into an indefinite number of lesser ones. Abraham was so broken up into the whole Jewish race. For some hundreds of years the Jews generally had a knowledge of this fact; hence, the origin of the thought, "Have we not Abraham for our father?" It is through the operation of the law of conjunctive unity of mind that humanity progresses from age to age; for the progressive mentalities of an age or dispensation of 2,000 years, gradually come together and are finally polated in a central personality, who is the involution of the life and thought of that age.

Such a personality is therefore the seed of that age. He sows himself by dissolving his person, transmuting it to spirit—which spirit is comprised of the substance of the minds aggregated in him, which when released in his theocrasis, flow into the minds of such as are prepared to receive them—thus transposing spirit entities from one age or dispensation to another. Enoch, Noah, Moses, and Jesus are recorded instances of such transposition. They constituted the doors of the spiritual spheres of dispensations. These have occurred in the now closing Mazzarothic year. Of these Jesus was the culmination of an ascending scale. He reached the very apex of development, constituting him the Seed

of the entire universe. The others were sub-centers.

The close of the Christian age, as well as the close of the Mazzarothic year of 24,000 years, is upon us. It is marked by another involution, another polation in a personality, for a like theocrasis and distribution. The spiritual identities of all the great characters of the past are involved in the personality of the involution. This rational, literal, and stupendous fact accounts for another great fact—that other than this polate center, there are now no great characters in existence. A dead, dreary, desolate level of mediocrity characterizes modern humanity; so poor mentally, so obtuse, and so stupid, but marked by their coördinate characteristics of vanity, egotism, and pedantry, that they cannot comprehend a demonstration. They do not know the necessity of a proven premise, and are wholly unable to chamber in their little minds, the large, scientific facts revealed by KORESH, which are rejected because of their very largeness.

Thus also is reasonably and rationally set forth the law of conjunctive unity, by and through which the central mind of this scientific age, can and does give forth the scientific truths upon every line of human inquiry, from the simplest physics to the most profound theology, embracing the science of every thing from a grain of sand to Deity. The system is appropriately denominated Universology. Outside of and in addition to the teachings of Koreshanity, there is nothing to be revealed so far as principles are concerned. It is the ultimate Word, the finality, because it exploits every domain of research. Heaven and angelic life are explored. The gloomy portals of hell are thrown open and the calcium turned on, that men may see its depths of depravity and flee from it.

Here and there among the great mass of humanity is a lonesome soul, unknown and unmarked by its companions, save perhaps to be called eccentric, or a crank; lonesome, because out of a congenial environment—it having developed along moral lines until the morals of the day in church and state and self, are abhorrent to its keener perceptions. Such a person, whether cultured in the pseudo-learning of the day or not, can and will understand the import of the new revelation when they come to it; and it is for them that these lines are written.

QUES.—You say there are no great minds among living men. How do you classify the scientists, statesmen, theologians, and commercial princes of this day? ANS.—Of what worth is it to know so much that isn't so? Is it good to be cultured in fallacy? Can that which we learn of untruth be called knowledge? The so called learning of the day is fallacious. Its principles laid down and its conclusions drawn are not true. They have not led, neither can they lead, to a comprehension of the universe; nor to a knowledge of Deity; nor to an understanding of man himself in his relation to the cosmos and his fellow-man. In modern science it has led man into an involved maze of absurdities that passes for learning. In state-craft, it has led into such an adjustment of political relations as to have at

this present moment, brought us to the very verge of universal conflict and carnage, under which all human energies will be expended for commercial supremacy for the control of the goods of life, notwithstanding the fact that through an honest, rational distribution of those goods, there would be enough for all and to spare.

The theologian has sunken into a panderer to the vanity, frivolity, and lesser vices of society. The merchants and corporate princes have a code of honor. It is law; they are law-honest, after having secured such legislation as permits them to take toll of all humanity. They are "law-abiding" men, great upholders of the law. Sticklers for its very letter, they demand their pound of flesh. Are such results evolved from great minds? Great minds are constructive, not destructive. Great minds are integrative, not disintegrative.

QUES.—What is mind? ANS.—It is the phenomena of spiritual existence. Spirit identities or entities manifest through the phenomena of the mind. The spiritual world is the mental world. The location, therefore, of the spiritual world is within the living humanity.

QUES.—Is there any other habitat of spiritual beings of humanity, save in the human body? Is there any intermediate or outside location to which a spirit leaving a dying person goes, before finding a location in another living body? ANS.—None whatever. Human spirit cannot exist outside of a living human body. The inquiry itself denotes the trammels of the materialistic mind. The modern world is immersed in materialism; few can think spiritually; and to begin to comprehend spiritual things, one must begin to think, without associating the thought with the laws that govern matter.

QUES.—How can this be done? ANS.—By reflection upon the antithetical nature or character of spirit and matter. The law of antithets or opposites inheres in all things, because without it reason could not act. We reason by comparison and contrast. If antithetical states did not pertain to all things we could neither compare nor contrast either forms or functions. Hence, there would be no scope for the operation of the mind; and a universe without mind is inconceivable. Reflect, then, that spirit is that state of substance which is the very antithet of material existence. Such a truth will revolutionize existing materialistic ideas; but so it should and must, if we ever expect to comprehend the universe. Matter is amenable to all the senses; spirit is not apprehensible by any of the physical senses. Matter exists in time, and occupies space. Spirit does neither. Time and space appertain only to material things. A natural human being is a spiritual being embodied in matter. A perverted conception of this fact has led to modern materialism. To comprehend the realities of being we must rationally cognize the fact that a man is a spiritual being clothed with a material body. His body is permeated and actuated by his spiritual being. We must further realize that these two antithetical factors of life are so intimately associated that they constitute *one* being, and that neither could exist without the other.



In The Editorial Perspective.

THE EDITOR.



WITH THE PASSING of the old year the mind looks back at the events of the annual cycle, as well as forward in anticipation of what the New Year may bring forth. Looking backward and forward was one of the characteristic habits of Janus, the Roman deity, who was supposed to be as well acquainted with the future as the past. To him was accorded the double attribute of peace-maker and war-maker. Doubtless he had it in his power to dictate terms of peace or to declare war, according to the necessities of the case, without being subject to invitation to The Hague peace conferences. His name has been perpetuated through the name of the month of January, the beginning of the Roman year; and a portion of his spirit is still manifest in the effort of the mind of the world to review the passing years and to anticipate the coming ones. If Janus takes cognizance of the impulses of the mental and moral domains of humanity, he must mark the obvious human weakness and degeneracy. He must note the many millions who, after resolving with apparent bravery to leave off their old habits and to begin to lead a new life, swiftly fall into the old habits upon the slightest provocation. New Year resolutions are almost universally made, and are just as universally broken. But it would seem as if *time* were something different from the ordinary conception of its character; there is at least a moral force exerted in connection with the opening of the New Year; and just as though the solar cycle were a cell of development, the people speak of "what the year may *bring forth*." Events in time proceed from a source of origin. They could not be events according to the meaning of the term, if they did not *come out* from some sphere of interior relations and activities. As the years roll, the seals of events are loosed and a continual panorama of things of absorbing interest pass in review before an observing world. The events proceed from the great womb of time, which holds the secrets of prophecy, revealed only to him who possesses the power of analysis of the principles and laws of progress of life and time. Not a single event in all the past has ever occurred by accident or chance, independent of immutable law; and none will ever so occur. No human being ever came into existence without processes of development and birth; no event ever occurred without conspiracy of forces. There is not even a single vibration of an atom of matter that does not take place according to law. Whatever of the past year we may call in review in our memory, constitute an infallible and indelible register in and on the materials of external spheres of activity—all to be read by him who can interpret the universe in whole and in part, and who can see into the future as easily as he can analyze the past and solve the problems of the present. The future comes from past and present by regular sequence, until the final consequence or consummation is reached. The wheel of time moves; year after year, decade after decade, the hand on the dial of the great clock of the ages approaches the critical point of the striking of the time of the end. The ticking of the seconds is ever in the present, in which

alone the processes of transformation take place; the synchronous action of the present must lead the world to a final focus. Time was when the Almighty, in looking forward to the fruition of this age, counted centuries and millenniums. Many of the truth-loving of modern times have counted decades. We may now count years, under the assurance that "the time is at hand." While "time and tide wait for no man," it must be certain that from the manifold results of the great crisis, in the throes of death or in the rewards of life, time will exclude none. Time will bring all along the march of events to the hour of the end of the old order. Then Janus will not be satisfied to simply stand between the years looking the twelve-month each way; he will stand between the great cycles, with his horizon broadened to include widening circles until he sees all the past and all the future, and all the universe in all its greatness and grandeur, through the Eye of the highest Deity.

Perhaps no one seriously doubts that we are living in an age of deception, an age of fraud and adulteration. The evidences are too abundant and palpable for the rational mind to conclude otherwise. It is true in every domain of activity or relation of the modern world. The conditions that prevail in one prevail in all the others. The race is demoralized; never before have there been such indisputable and unmistakable demonstrations of degeneracy. The world is full of counterfeits and imitations. There is a seeking to appear what one is not; to put one thing for another; to force acceptance of that which would not be desirable to the man of knowledge. Hypocrisy is rampant. The masses are gullible and easily deceived; they like to be humbugged, and there is every effort made to meet the demand. This is an age of falsehood; there is little place for truth, little room in the degenerate heart for a single element of righteousness. The spurious abounds in mind, in life, and in the goods of life. The corrupt exists in society, and in politics, and in all the relations of men, because it exists in the heart of the individual. There is every opportunity for the universal promulgation of fallacy; likewise, there is universal opportunity for the rankest fraud in the field of therapeutics. The sick and diseased are everywhere. The next thing after becoming ill is to endeavor to get well. The doctor is in demand. There are various conflicting schools of medicine; their votaries fail to cure, yet they are patronized. They cannot explain the action of their medicines—but that makes no difference, the people continue to trust them. The people die, but the blame is seldom laid at the doctor's door. He has learned to escape punishment for his misdeeds, for he has laws made in his favor; he has only to pass examination to be afforded protection of the law; he has many loop-holes of escape. He may use good or bad drugs, the rankest poisons, or the most harmless dopes—how can the people tell when their lives are risked, or when their loved ones are placed in jeopardy at the hands of the doctor? If death occurs, it is because the case was "beyond medical

aid;" if the patient recovers, the medicine did it, and the doctor gets all the credit. The people have the experience continually, but they do not learn from it; they are dull pupils in the old, old school. They are punished, but they do not know what it is for, and they repeat offenses against themselves and Nature. The gullible people trust in the clashing schools of medicine and in the conflicting opinions and practices of so called physicians. The more remedies there are devised, the greater the number and kind of diseases—for the simple reason that the real effect of the administration of drugs is to multiply the ills of mind and body, not to cure them! Under the delusion that they are being cured, the millions swallow poisonous nostrums, and thereby sow the germs of disease in themselves and in their offspring; and thus the sins of the fathers are visited upon the children, even to the third and fourth generations.

The Federal authorities have recently laid bare a great drug fraud in America. If the people will not be enlightened through the effects of terrible experience, they may become alarmed by reports of the action of the Government against men who are instrumental in perpetrating fraud on the public through the sale of bogus medicines. Officers of the Government have for some years been collecting evidence of the sale of spurious drugs and counterfeit proprietary medicines; and so closely have they pursued the villains, that two great organizations—the Chicago Retail Druggists' Association and the National Druggists' Association, have freely admitted that the charges of the Government are true. These two associations have hitherto vigorously resisted the charges by way of protection of its members; but now that many of them are openly exposed, the associations will hereafter "make a whole-souled fight for pure drugs"! It is authoritatively asserted that out of the 40,000 druggists in the United States, 8,000 are known to be buying adulterated drugs for their customers—one druggist out of every five is purchasing from cheap supply houses, which are universally known to be dealing in the most inferior classes of medicines. The most dangerous and the most fraudulent concoctions find ready market through such houses. The names of the concoctions are changed now and then; shining labels are placed on the bottles and boxes; and then a little effective and persistent advertising does the rest. The people flock by the hundreds to the drug stores and buy and swallow the nostrums—and this has been going on for years and years. The drug fraud is nothing new. Patent medicines do not constitute the limit of fraudulent preparations; neither is quackery confined to unlicensed physicians. The family physician has his tricks, which he successfully plays. It is to his interest that sick people patronize him; and it is to his interest to maintain a demand for his services. He does not wish his medicines to cure too quickly! He knows what cases he may safely prolong that he may obtain large fees. Lay bare the malpractice and ignorance of reputable physicians in all the schools of medicine—and a surprise greater than the recent drug fraud would be felt throughout the nation and the world! These are terrible denunciations—but they are true; and the time is not far distant when the people will become apprised of their truth, and

will become aware of sources of imminent danger to their lives!

The fact that every man is under some degree of moral obligation to render service for benefits conferred upon him by his fellows, must be admitted by all rational minds. Just how far that obligation extends may be a subject of discussion; but people are growing into the belief that the economic relations of men might be reduced to a science, so that justice might easily obtain in every field of human activity. If this be accepted as true, it should be admitted that there must be somewhere some *standard of equity*, so unmistakably revealed and expressed as to constitute an absolute guide in the conduct of the affairs of men, and so natural that when understood, there could be no appeal from it, nor improvement upon it. In Koreshanity that standard is the subject of discovery and application. The principles of equity are operative in the government of the cosmos; these principles are natural and eternal. The reason why these principles are known in Koreshanity, is because it contains the keys to the processes of *construction* of the universe, the laws of its form and function. The perfect society is possible only when it is perfectly and completely patterned after the form of the natural cosmos.

The garment of the age is woven from the threads of the woof of divine life, crossed by means of the ever oscillating shuttle in the loom of the universe, with the mortal warp of fallen humanity. The garment of the Christian dispensation is the result of the covenant of the cross of death; and when it has served its purpose it is worn and threadbare, and it is said again, "A new covenant: he hath made the first old." It appears full of holes, and the theologians endeavor to repair it by patching. The fate of the patched garment is the subject of one of the noted parables of Jesus—the rents are made larger by the sewing on of new pieces of cloth. So it is with the old church, which is the garment of the dispensation; efforts to repair it only make it worse. It is impossible to reform the old church. The founding of a new church therefore becomes inevitable—and it must be founded on the basis of divine authority, unmistakably manifest in a new message to the world.

Love and wisdom constitute the highest substance of the divine philosophy; it is the substance of which the Almighty puts forth his creation and impulses the ages. What was love and wisdom in the philosophic degree becomes through transformation, truth and good in scientific—truth realized in external application.

In view of all that constitutes evidence, he who doubts the existence of Deity, may finally doubt the existence of all things. Atheism sustains a most subtle relation to the christian scientist's denial to the existence of the material world.

Thousands of pretended truth-seekers are merely looking for parts of systems that may please their fancy and seem to corroborate a few pet conclusions which they are unable to prove.

The Open Court of Inquiry.

THE EDITOR.

How Can the First be Last?

"(1) What does the following mean: 'The first shall be last, and the last shall be first?' (2) Does the prophet Isaiah, when speaking of Ephraim, mean the United States of America? And do Ezekiel and Zechariah mean the same when referring to Israel? Also does Jerusalem mean the United States of America—U. S. A., JerUSAlem? (3) Do the words eternal and eternity, when found in the Bible, mean forever, or until the end of a dispensation?"

The relations of the last and the first are observable in the operation of the principles of involution and evolution. The Lord declared in the spirit to John, "I am Alpha and Omega, the beginning and the end, the first and the last." He was the initial and final letters of the alphabet of the divine language; he was the *beginning* of the new age and the *end* of the old; he was the first and the last in one—the Head of the new church and the final product of the old. These relations are correspondentially true of every seed borne, for it is the end of an old cycle or period of development, and the germinal beginning of a new plant or tree. In the seed cause and effect are one, because the ultimate effect of cause is the reproduction of itself; it is the return to itself, the goal of destiny of its life.

Jesus was "the first and the last," because he was the original Cause expressed in its ultimate effect, which of course, is the original cause reproduced. Jesus said, "Many that are first shall be last, and the last shall be first." There were many sheep to be gathered into the Shepherd's fold; they received the truth nineteen hundred years ago, when the divine Spirit was disseminated—when the Shepherd was smitten and his life-forces scattered or poured out. They were the first in the sense of their being the first-fruits of the spiritual harvest—the harvest of that period; and when they become one in and with the Shepherd, in their involution at the close of the dispensation, they are *last*—the last of the old order, because they are the involved fruit of the old cycle; and in turn they, in the One, become the *first*, because they become the first-fruit of the Immortal

Life. The relations of the first and last are thus seen in the relations of the Head and body of the church in its founding, fall, and final fruition.

(2) The United States of America is the nation of divine destiny. In the nation, Israel is involved; in it, the New Jerusalem is prepared to descend; in it, Ephraim is to receive his inheritance and the fulfilment of the promises made to him that he should become the "fulness of the Gentiles." These prophecies are fulfilled when all of the elements of the new age enter into their *united states* or states of unity or final conjunction in the Messenger of the Covenant.

The primary thought of the prophecies is not that of the geographical area denominated the United States of America, but of qualities and entities of life which comprise the fruit of Israel's career through the changes of progress from Jacob to the fulfilment of his promises or blessings. The United States will become the *land* of Israel when the *life* of Israel permeates the nation. At present, the United States of America is but representative of Ephraim, Israel, and Jerusalem. The occurrence of U. S. A. in the name JerUSAlem is a coincidence indicative of a relation that the New Jerusalem is to sustain to the great nation of the West.

The Koreshan position on the subject of the identification of Israel is radically different from that taken by others, including the so called Anglo-Israelites, who argue that the pure Israelitish stock is not only represented in the nations of Europe and America, but that the peoples of these nations are literal and blood descendants from Israel; hence, the various tribes are allotted here and there according to fancy. The fact is, the tribes as ethnic stocks, were lost; they became Gentile through absorption by Gentile peoples, and are today *Gentiles*, and can only become Israelites through the minister of the circumcision—the Messenger of the Covenant.

(3) The words eternal, eternity, forever, forever and ever, and everlasting, in the Bible, are translated

mainly from the Hebrew *olam* and the Greek *aionios*, and their derivatives. Both words may define periods of duration, either long or short—indefinite periods. *Olam* is translated by many Hebrew scholars as "age-lasting." The Greek *aionios* has a corresponding significance. Both may refer to *limited* periods of time with perfect consistency—in fact, in the majority of cases in which they are used they do refer to *time*, which must from the very nature of the case be limited, for all *time* is limited.

Both ever and eternal are traceable to the Latin *ævum*, which is directly related to the Greek *aion*. The Latin *ævum* is also related to *ovum*, the egg. The length of every dispensation or age is defined by the time required to incubate the life of the age. Life and time are so related that an age is the *life-time* of the age. Age refers to the life of a mortal man, or to the period of development of the divine Man. An age is the period of development from the cell; every dispensation proceeds as from the egg. The cell of life is limited; and so must be the time of its incubation.

But the universal cell perpetuates itself, and always exists. The central and highest life of the universe is also perpetuated throughout the ages, and has neither beginning nor ending. Therefore, the Bible terms which refer to the existence of the universe and to the central and interior life of Deity, mean "without beginning or ending"—that is, eternal according to the common use of the term. All these words mean without beginning or ending, *providing* they refer to those states or conditions which may *thus* be described. Otherwise, they mean limited or indefinite periods. The word ever means for the age; forever means the same thing. Everlasting means lasting for or during the age. The modern mind fails to comprehend these terms, because it does not understand the qualities and relations of time. In the higher meaning, the word eternal is applicable above the conditions of time, embracing states that have "neither beginning of days nor end of years."

The Limitation of the Universe.

"The hardest thing to comprehend is that the universe is full of fulness, and that all the rest is empty, even of emptiness; and that there is no place for anything outside of the spherical earth—yet the earth can become prolate, creating space in one direction and destroying it in another."

The effort of the mind of the modern world has so long been in the direction of an endeavor to comprehend absurd speculations as to the infinity of the universe and its space, that the mind's real difficulty in seeking to comprehend the principles and conditions of universal limitation, is in the retention of *remnants* of the old conception that space is infinite. We frequently confront the conception that though the space of the cellular universe is limited, there must be space of some kind beyond its boundaries; hence, it is sometimes thought that the form of the universal cell occupies but an infinitesimal portion of the great openness which the mind may vainly imagine extends eternally in every direction beyond the universal environ.

No one has ever conceived, nor can ever conceive, of conditions of illimitable space, because such conditions do not exist. That which is not possible to exist is not possible of real and true conception in the mind. That phase of abstraction applicable to extension has received a *name*; and in thinking of space, the mind conceives that it reaches out in indefinite penetration—and then the conclusion is formed that because it has *not* reached the end of space, there is none. Now, that kind of education has placed numerous obstructions in the way of comprehension of the truth that limitation attends the expression of everything in every one of its states, qualities, or conditions. It is just as difficult for the modern mind to comprehend the statement that there is no time nor space in the spiritual world, as the statement that there is no time nor space on the outside of the physical cosmos. Both statements are comprehensible when the elements of fallacy, which have long characterized the conclusions of men, are completely eradicated from the mind.

Though the cell of the physical cosmos changes in shape, it neither creates nor destroys space. It neither

takes space from the outside, nor does it yield space to the outside, in the contraction and expansion of any of its diameters. Let the mind refrain from conceiving of states which do not exist. Space belongs to matter, and is measurable only by a material standard, just as *time* is related to *life and motion*, and is measurable only by motion. Think of openness as being *confined* to the great universal hollow or concavity. The only openness there is, is enclosed; there is no openness on the outside. The openness of the universe is its room—and there can be no *room* without enclosure.

Let the mind contemplate the unity of the universe, its absolute integrality. It is complete within itself, having no relation to anything outside of itself. The universe exists; it is one and alone, self-perpetuating and self-sustaining. It cannot reach out to anything else; if it could, it would be dependent upon something else outside of itself, and hence would not be perfect and integral in and of itself. There is no necessity nor demand for avenues of communication with anything outside of its own parts and departments; therefore, there is no possibility nor provision for openness on the outside, nor space, nor condition into which the universe might become diffused. It is forced to maintain its own self within itself; for the conditions imposed by the law of absolute integrality, make it impossible for the universe to become anything else than itself in the conditions and position it has eternally occupied.

There is no logical necessity imposed upon the mind to conclude that space is illimitable. Euclid was not infallible, neither is modern mathematics. Some of the best mathematicians of the world oppose the idea that space is illimitable. The non-Euclidian geometry teaches that the space is necessarily limited. Prof. Simon Newcomb, the American astronomer, is of this opinion. What is mere opinion in this school as to the limitation of space, is a subject of direct demonstration in the Koreshan System. What of mathematics that goes beyond the universe is fallacious. Mathematics is not true irrespective of existing or possible conditions; and its universality is restricted to the limitations of the universe itself. Numerous

mathematical abstractions are fallacious in the extreme, because modern mathematics is empirical and misleading.

EXTRACTS FROM LETTERS.

Encouraging Words Taken From Recent Communications From our Readers.

Seeking Closer Association With Koreshans.

"It has appeared to me for some time that I owe you a communication of thankfulness for the generous treatment you have given me in every way. Your last letter was received without delay. I was deeply moved to write to you at once, but put off my writing till I thought I might make in my letter a more satisfactory expression of my status in relation to the exalted effort of the Koreshans. I wish to thank you heartily for your earnest letter of appreciation and encouragement of my faith in the absolute truth of Koreshanity, as well as for your complete answers in the Open Court of Inquiry.

"Since most people to whom I give copies of THE FLAMING SWORD or other Koreshan literature, and to whom I generally state some of the 'fundamental truths, are either in hesitancy to spend any time or money or mental exertion in investigation of the absolute truth of the Universology of Koreshanity, or are altogether indifferent to anything radically religious or scientific, I am about convinced that the best course for me to take is to seek closer association with the Koreshan Unity, and thereby learn more about and gain stronger faith in the Lord's present and immediate work in the world as declared and set forth by KORESH and his disciples.

"It is almost beyond me to understand why apparently intelligent men in many respects, do not at least recognize the marvelous perfection of truth in Koreshan Science. Since I am a close student of THE FLAMING SWORD, I shall be able to realize clearly that in the case of the majority of persons, their own 'knowledge' so fills and occupies their whole minds and interests, as to effectually exclude any entrance and control of their beings by the finished truth. I have written to several prominent persons concerning Koreshan Science. I asked for their objections, if they could not accept the professedly complete science.

"One, a noted advocate of communism, wrote me at length exhibiting his weak theories against divine Imperialism, and showing me his prejudice and ignorance generally; and closed his letter with the statement, 'Better let Koreshanity alone.' I certainly did not let him altogether alone. I at once wrote back stating in

List of —*—

Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

The Guiding Star

Library Series.

BOOK I.—*The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh.* By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

BOOK II.—*The Logos or Word-Book.* By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

The Pamphlet Series:

The Cellular Cosmogony, or the Earth a Concave Sphere. By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 25 cts. per copy.

10 cts. each.—*Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel,* by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. Kapital, Lohnsklaverei und Industrielle Freiheit (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.

5 cts. each.—*Judgment* (A discussion of the sex question); *The Koreshan Unity* (containing information concerning membership in the Koreshan orders), by KORESH. Scientific Experiments on Lake Michigan, by Prof. U. G. Morrow.

The Tract Series:

2 cts. each.—*The Covenant of Life; A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanity; Celibacy; The Law of God; Mnemonics, or the Science of Memory.* by KORESH. Ein kurzer Inbegriff der Koreshanischen Universologie (German).—Translated from the English of Prof. Morrow, by Dr. J. Augustus Weimar.

The Leaflet Series:

5 cts. per 100.—*What is Koreshanity? Unsolved Problems of Chemistry; Unsolved Problems of Astronomy; Astronomical Hypotheses; Koreshan Integral Cosmogony; Geoliner Fore-shortening.*

The total listed price of the above works, with 500 assorted leaflets, is \$4.07. The entire lot, if ordered and paid for together, may be obtained postpaid, for the sum of \$3.25. Or we will send all of the Pamphlets and Tracts and a package of assorted Leaflets, for 75 cts. Or all of the Tracts and Leaflets for 10 cts.

Make Money Orders payable at Fort Myers Fla., but address letters enclosing the same to

The Guiding Star Publishing House,
Estero, Lee Co., Fla.

more words though, my faith in the personal God and in his sure resurrection from and reappearance among the mortal race of men. Prof. H., of San Francisco, acknowledged his faith in the teachings of Koreshanity when I wrote him an inquiry, by answering me this way: 'I appreciate DR. TEED's reform work. He is five hundred years before his time, probably.'

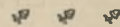
"I had thought somewhat of making a visit to Estero, the headquarters of the Koreshan Unity; but I have, at least for the present, given it up. My being, though, is by no means without elements of discontent and dissatisfaction with my present situation. I expect to visit Mr. Henry N. Rahn, a Koreshan disciple in Baltimore, before long. Very much have I yet to learn and do. Progress cannot long be tolerably satisfactory where I am now, away from any Koreshan community."—FRANK H. SMITH, Pennsylvania.



A Happy and Prosperous New Year!

We wish our readers and friends a happy and prosperous New Year; and we renew our thanks for many favors of the past. The interest expressed regarding our work is highly appreciated. The favors of friends in sending subscriptions, newspapers, clippings, and magazines, have also been appreciated very much.

May the incoming New Year be one of great progress to the cause of Koreshanity! We want to do more work this year than ever before. We are preparing to institute an effective campaign on behalf of THE FLAMING SWORD. We call attention to the matter appearing this week on page 2. Kindly consider the subject, and then write to the Manager of the Guiding Star Publishing House concerning it.



THE WEEKLY NEWS-DIGEST.

Embracing Important Events of the World and National and Local News.

Important Foreign News.

The first reports concerning Japanese successes at Port Arthur are fully confirmed by the latest dispatches from the East. The fighting about the besieged city and fortress is said to be terrific. Russian commander Mizzeneoff, who recently escaped from Port Arthur to Chefoo, reports that the capture of 203-Metre Hill by the Japs was a most desperate siege, and marked by many heroic deeds. A third Russian fleet is in process of formation, and may sail to aid the Baltic squadron. It is said that the Japanese are preparing to meet the Baltic fleet as soon as it arrives in Eastern waters, and place it out of service. There has been little fighting around Mukden the past week—at least there are few reports.

The Czar's counsellor, M. Witte, recommends laws which will give the Russian peasants equality with all in the empire. The political situation in Russia appears critical; concessions must be made to the classes to prevent uprising. Riots in St. Petersburg are continually feared. The police disperse 5,000 persons engaged in disturbances in Moscow.

Major Kuhn, U. S. A., has been assigned to witness the fall of Port Arthur, and starts at once from Tokio to the front.

THE FLAMING SWORD'S CLUBBING OFFER



There are a number of first-class magazines that we can heartily recommend to our readers. They are educative and make for progress in the study of the world's advancement. Current thought and current history are presented in letter-press and artistic illustrations. One of the very best magazines published is

The Cosmopolitan,

which is so well known as to require no particular comment on our part. Its editor is a worker along lines of various reforms, and the influence of the Cosmopolitan is extensive. Fiction is well represented, as well as discussion of important subjects. Printed on calendar paper throughout, and finely illustrated.

The Twentieth Century Home

is the Cosmopolitan Company's new magazine devoted to the home. It contains matter directly related to the every-day affairs of the home, and tells how to make the home attractive through display of artistic taste. The magazine is entirely out of the ordinary in every way. 72 pages, 9 1/4 x 13 inches; superbly illustrated, and comes in illumined covers.

"Captains of Industry"

is a handsome book of 500 pages, giving the early lives, growth, achievements, and successes of the men who now occupy high positions in the world of finance, industry, and commerce. Bound in half leather; regular price \$3.00.

OUR PROPOSITION:

The Cosmopolitan, 1 year	\$1.00
The Twentieth Century Home, 1 yr.	1.00
Captains of Industry	3.00
THE FLAMING SWORD, 1 year	1.00
Total	\$6.00

Sent Anywhere in the United States or Canada for \$3.25; or the Three Magazines, without the book, only \$2.00. The above offer applies to all orders for The Flaming Sword, whether new subscriptions or renewals. Make Money Orders payable at Fort Myers, Fla., to

The Guiding Star Publishing House,
Estero, Lee Co., Fla.

DANGEROUS VACCINATION

Under the pretense of protection against smallpox, physicians inoculate the system of a healthy person with a frightful disease.

'MEDICAL DELUSIONS'

is a work of 108 pages, paper covered, written by DR. THOMAS MORGAN, an earnest and able advocate of Koreshanity. The book is a startling revelation of what vaccination is and what it does for the human system, and contains authentic statements of facts, the testimony of vaccinators, and opinions of eminent men concerning the dangerous superstition. 25c per copy; 50c copies 50c; 6 copies \$1.

THE GUIDING STAR PUBLISHING HOUSE

Estero, Lee Co., Florida.

"No stormy Winter enters here,
'Tis joyous Spring throughout the year."

Southern Florida in general and Lee County in particular, find an earnest advocate in

The Ft. Myers Press

Fort Myers, Lee Co., Fla.

The official paper of Lee Co. and the Town of Fort Myers. Established in 1884.

PUBLISHED WEEKLY.

Readers of THE FLAMING SWORD may be interested to know that the Press contains regular articles by Prof. Morrow (as "Veritas") on the progress of Estero and The Koreshan Unity.

SUBSCRIPTION PRICE:

4 months, 50c. 6 mo's, 75c. 1 yr. \$1.50. Sample Copy, 5c.

...NAMES AND ADDRESSES...

Friends in the following cities and towns may make Koreshan acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

BALTIMORE, MD.—Mr. Henry N. Rahn, No. 534 E North Avenue.
 BUFFALO, N. Y.—Mr. Junius B. VanDuzee, 19 W. Mohawk St.
 CHICAGO, ILL.—Rev. E. M. Castle, 6029 Ellis Ave., 3rd Flat.
 OTTUMWA, IA.—Mr. Madison Warder.
 FLORENCE, NEB.—Prof. O. F. L'Amoreaux.
 FRUITLAND, IA.—Rev. J. B. Parmalee.
 KINGSTON, TEX.—Mr. N. C. Murray.
 LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.
 ENON, O.—Mr. C. D. Shellabarger.
 NEW ORLEANS, LA.—Mrs. J. H. Massie, 6306 Hurst Street.
 NEW YORK, N. Y.—Mr. P. W. Campbell, 387 Greenwich St.
 SAN BERNARDINO, CAL.—Mr. John M. Lane.
 SAN FRANCISCO, CAL.—Mrs. N. C. Critcher, 1309 Hayes Street.
 SHIPPENSBURG, PA.—Mr. Frank H. Smith.

The Wall Street Journal

The National Financial Daily Newspaper

Reveals the News and Facts governing Values. Studies underlying causes of Market Movements. Reviews, analyzes and criticises Railroad and Industrial reports. Has complete tables of Earnings of Properties. Quotes active and inactive Stocks and Bonds. Records the last sale of bonds and the Yield on Investments at the Price. Answers, without charge, Inquiries concerning Investments.

One who daily consults the WALL STREET JOURNAL is better qualified to invest money safely and profitably and to advise about investments than one who does not.

—PUBLISHED DAILY BY—

DOW, JONES & CO.,

44 Broad Street, New York.

The Oldest News Agency of Wall Street.
 \$12 a Year, \$1 a Month.

Investors Read The Wall Street Journal.

Lack of Self-Confidence

Positively Cured by Yourself at Home.

By means of Prof. L. A. Vaughts SUCCESSFUL SELF-CONFIDENCE GUIDE. How much have you lost socially and financially for want of self-confidence? Do you want to cure yourself of this defect? ARE YOU IN EARNEST? Write for further particulars. :: :: :: ::

Send 10c for a sample copy of HUMAN CULTURE. If you want to know yourself and your talent, to better your condition and be a positive success, this Journal will point you the way. \$1 a year. Human Culture Pub. Co., 130 Dearborn St., Chicago, Ill.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 1223 Massachusetts Ave., Indianapolis, Ind.

The ALTRUIST

Is a monthly paper, partly in phonetic spelling, and devoted to equal rights, united labor, common property, and Community Homes. It is issued by the Altruist Community, of St. Louis, whose members hold all their property in common, live and work together in a permanent home for their mutual enjoyment, assistance, and support, and both men and women have equal rights and decide on all its business affairs by their majority vote. It offers a home and employment for life to all acceptable persons who may wish to join it. 10 cents a year; sample copy free. Address A. LONGLEY, Editor, 2711 Franklin Ave., St. Louis, Mo.

Arbitration treaty between Austria-Hungary and the United States is said to be in preparation.

Dr. Chadwick, husband of the now notorious Mrs. Chadwick, leaves Paris for America.

Happenings in America.

Discovery by Federal authorities, of a great drug fraud in Chicago and elsewhere, stirs up the public. The retail druggist associations admit that sale of bogus medicines has menaced thousands of lives. 8,000 out of the 40,000 druggists of the United States are engaged in the traffic of spurious drugs and counterfeit proprietary medicines. The Secretary of Illinois State Board of Pharmacy says that "the charges are true in every particular. The facts are so humiliating as to cause every Chicago pharmacist who loves his calling, to bow his head in shame."

Proceedings at Washington go to show that the Smoot case may be decided adversely to Mormon interests; if Smoot is barred from the Senate, it will be on charges of polygamy.

Child labor law is enforced in Illinois, 2,500 boys being taken from the mines. Boys under 16 years of age will not be permitted underground.

The Chadwick case occupies considerable space in the newspapers.

Some Florida Items.

Grand Christmas ball was given Monday evening, December 26, at Ft. Myers, by the Royal Palm Lodge, Knights of Pythias. The Koreshan Unity Orchestra was engaged for the occasion, and their music was much appreciated by the people of Ft. Myers.

The Government will lay cable line from Tampa to Panama; it is expected that appropriations will be made for the line during present Congress.

The first Greek steamer that ever came to Tampa is now in port, the local Greeks entertaining captain and officers.

The Ft. Myers board of trade takes action looking to the establishment of packing-houses in Lee County.

Thousands, perhaps millions, are waiting for THE FLAMING SWORD to reach them. They do not know of its existence. You may be instrumental in placing a number of people in touch with our work. We should like it if you read "The Flaming Sword's Campaign of 1905," on page 2, this issue.

Have you not a friend in whom you are deeply interested, who is willing to read THE FLAMING SWORD for a year, for whom you could subscribe—making the publication a gift to such a one for twelve months?

What is the Number on Your Address Tab?

If a blue check mark appears in this paragraph, your subscription expires with this issue, and we invite a prompt renewal, either with remittance or promise to pay. If you are prompt you will miss no numbers, as we will mail you two numbers after expiration of your subscription. If you do not advise THE FLAMING SWORD to your address, we, according to the post, your name on our list. If you cannot pay at once, send order or request for subscription, with promise to pay during the year. In renewing your subscription, please read carefully the matter at the top of page two of every issue of THE FLAMING SWORD, and follow instructions as to remittances and letters.

Whole
587
Number

Game of Familiar Quotations

—ARRANGED BY—

LUCIE PAGE BORDEN,

FORMERLY TEACHER AT WELLESLEY COLLEGE.

Literary and Amusing. Very Popular for Afternoon Parties when Played Progressively.

What the Game is For.

"Next to the originator of a good sentence is the first quoter of it."—Emerson.

The Game of Familiar Quotations is designed to familiarize the general public with the origin of our commonest expressions. Many of the phrases oftenest used were first framed by some poet. The game consists of 56 cards, and more than that number of authors is represented, as some of the cards carry two names. There are 5 quotations on each card, making in all, 280 quotations—a valuable collection of epigrams, aphorisms, and familiar sayings.

How the Game is Played.

Each player in turn reads a quotation from any card which he holds, and the company guess the author. The successful guesser takes the card, which counts one to his score. By using several packs any number of friends may be agreeably entertained. Partners hold their gains in common, adding to the sum as they progress from table to table.

A Game to be similarly played, setting forth the principles of the Cellular Cosmogony, is now in preparation; it will prove to be very interesting and instructive to all interested in Koreshanity.

The Game of Familiar Quotations, per pack, in neat case, 50 Cents, Postpaid.

The Guiding Star Publishing House,
 Estero, Lee Co., Florida.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
 DESIGNS
 COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers. MUNN & Co. 361 Broadway, New York
 Branch Office, 625 F St., Washington, D. C.

VIRGINIA HOMES

You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc. by reading

The Virginia Farmer

Send 10c. for 3 months' subscription to FARMER CO., Emporia, Va.

DIET VERSUS DRUGS.

Drugs Poison and Kill. A Diet suited to Your System, Cures, Strengthens, and Rejuvenates. Fifteen Pamphlets on The Dietetic Way to Health, Strength, and Beauty (telling what foods to take and how to take them and why) sent for a dollar bill or 4s. Marvelous results among all classes and ages. Address: Miss SOPHIE LEPPER, Editor "DIET VERSUS DRUGS," 26 Clovelly Mansions, Gray's Inn Road, London, W. C., England.



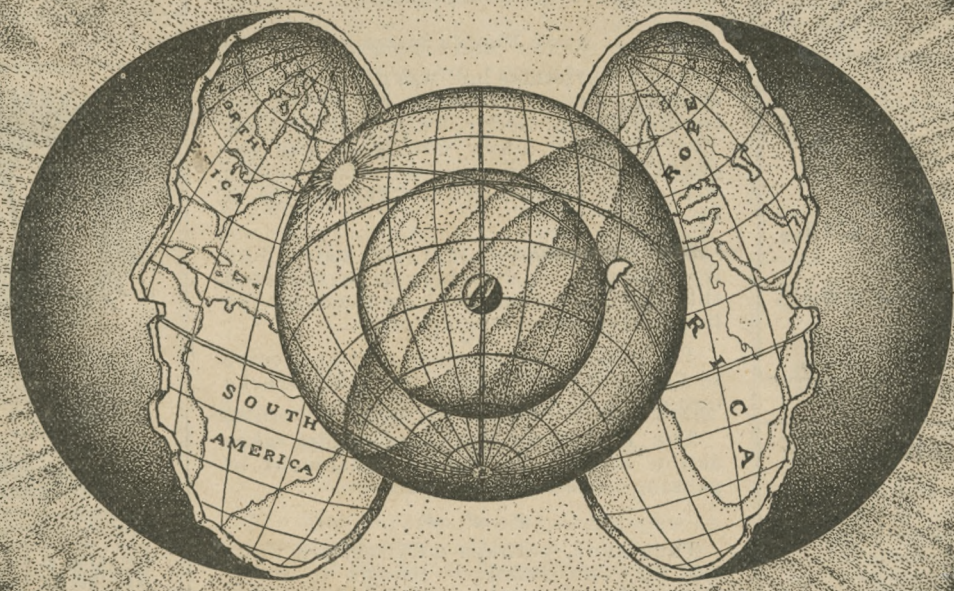
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XVIII.

ESTERO, FLA., JANUARY 3, 1905.

NUMBER 30.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we inhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.



ALCHEMY

ETHNOLOGY

HISTORY